

# The Republican.

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## REFORM OF PARLIAMENT.

The all important question of Parliamentary Reform, is about to undergo another discussion, in the Common's house of Parliament, on a motion of Mr. Lambton's, to restore triennial parliaments, and to extend the suffrage to all householders. Preparatory to this motion, a meeting of the City Common Council has taken place, and they have resolved, to petition the parliament accordingly, to accede to a reform. The fate of the petition, and the motion might be foretold, without any pretensions to prophecy, when we see the indifference manifested by the ministers to Lord John Russell's attempt to provide for the representation of Leeds. They have no inclination to forge and sharpen an axe for themselves: they have too much of that species of knowledge, which is called low cunning to oust themselves from their places and profits. No, no, other means, which are not far distant, must be taken to procure a reform.

The following are the resolutions of the Common Council on the subject:—

Resolved, "That it appears to this Court, that the great excellence of the British Constitution must arise from the independent exercise of the several powers vested in the King, Lords, and Commons.

That as the King, by the creation of Peers, can at any time add to the Members of the House of Lords, if these powers were to unite under evil Counsellors, or if, by patronage or undue influence, they could command a majority of votes in the House of Commons, a despotic power might be established, without altering the forms of the Constitution.

That this Court will not yield to any class of their fellow subjects in loyalty to the King, in obedience to the Laws, and in attachment to the Constitution; but when they reflect on the distressed state of the agriculture, manufactures, and commerce; the state of the

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finance; together with the daily and overwhelming increase of pauperism, they conceive that such misfortunes, to have fallen upon a nation enlightened, honourable, and enterprizing, possessed of such vast resources, must have arisen in some measure from misrule and bad policy, occasioned by the people not having a due share in the choice of their representatives.

That the freedom and purity of election is an essential principle of the Constitution, as appears from many of our most sacred laws, passed in various periods of our history, especially the 3d of Edward the First, the Bill of Rights, and the 2d and 8th of George the Second, in which it is declared, that the election of members ought to be free—that the election of Members of Parliament should be freely and indifferently made, without charge or expense—and that the freedom of election of members to serve in Parliament is of the utmost consequence to the preservation of the rights and liberties of the kingdom.

That it has been declared by the House of Commons to be high infringement of the liberties and privileges of the Commons of Great Britain, for any Lord of Parliament to concern himself in the election of members to serve for the Commons in Parliament.

That nevertheless, by various changes which have gradually crept into the system of representation, it has become such as to produce a notorious violation of these essential laws; as it appears by a petition presented to the House of Commons by the hon. Charles Grey, in the year 1793, in which it was offered to be proved that 160 members of the house are returned by about 50 voters each; 70 others by voters not exceeding 100 each; 60 others by voters not exceeding 200 or 250 each; that 81 members were returned by peers, possessing burghage tenures, and 150 more by the interference of peers.

That while the right of electing so considerable a number of members of the House of Commons remains vested in such small and inconsiderable bodies of men, all attempts to secure purity of election must be vain; and the punishment of a few detected offenders will only be subversive of respect for the laws, and rather tend to the concealment than the prevention of such offences.

That though this system of government, which has been by degrees substituted for the ancient and legal constitution of Parliament, has been openly defended by persons high in office, under the specious appellation of the constitution as it exists in practice, it is quite evident that the present practice includes the violation of the laws of the realm, which has been fully exemplified by the disclosures of bribery and corruption, under prosecutions ordered by the House of Commons; while the moral and impressive sentences pronounced by the learned Judges on the offenders must convince the most incredulous of the necessity of revising the present system, especially when it is said, that persons of high rank bargain and pay large sums for seats in the House of Commons.

And although this Court are of opinion, that the extension and



better regulation of the right of voting, with shortening the duration of Parliaments, would be a great and effective reform, they will not presume to dictate any plan to the House of Commons, but earnestly implore a full and fair inquiry into the subject, which will tend to allay the present discontents, secure the stability of the government, and promote the prosperity of the country.

Resolved, That a Petition be presented to the hon. House of Commons, praying for an immediate inquiry into the state of the representation of the people in Parliament, founded on the foregoing resolutions.

WOODTHORPE.

Whoever drew up those resolutions, they are replete with frivolity, and such as any man, who had marked the progress of the call for reform within these last few years, ought to be ashamed of. Castlereagh and Canning, certainly must laugh within themselves, when they read the present resolutions, and consider how often the Common Council have resolved, and how often they have petitioned on the subject. They are drawn up as if they were asking for something which it would be a great favour to obtain, and something more than a right. How different is the feeling of those whom this Common Council represent. There is an evident sense of degradation in the whole stile and purport of the resolutions. They are in just the same spirit as we might suppose a naughty and troublesome child to be, who has been repeatedly refused something, improper for it to have, by its parents, and after a little murmuring, the child sets about obtaining it by insidious looks and words, and a little coaxing, and too often prevails on its parents by such means. But the present administration of government are not to be coaxed into such a measure by smooth words, they are not to be caught in such a trap, and one might feel astonished that any inhabitant of London had not known them better. A reform in Parliament is only to be obtained by two ways. The first is, that a sufficient number of the people must resolve to withhold all supplies, or the advantage of the breaking up of the funding system must be seized for that purpose. The last appears to me to be the only epoch that we have to look forward to. When the ministers are brought to this touchstone, they will not find the means of continuing their immense standing army. The army is the most effectual, it is the only, effectual bar, to a reform of Parliament. Without the army to oppose them, the people are in a sufficient humour to carry it into effect within a month. The whole nation would be in arms demanding it. A little

patience will suffice; the ministers are beginning to make the most of the funding system, whilst it lasts. The far-famed Sinking Fund is to be annihilated this year, and the national debt, so called, must soon follow it. The ministers are again about to confer a favour on the people, by another heavy loan, it appears they are anxious to make their debt even money, a thousand millions, and then to wipe it out at one rub. They certainly have some scheme of the kind in view, or intend to fly from their posts, and leave the odium of this last necessary resolve, to a new administration. This will be the moment to look for a reform, every fundholder will be then clamorous for a reform, by which alone he can hope to obtain redress for his losses, and for which he will be likely to clamour in vain. A change in the funding system cannot take place gradually, if the landholder is called on to give up a part of his property to the fundholder, he will immediately protest against the injustice of it, and say, the latter has been a wilful gambler, and deserves the consequences of what has happened to him. This paper bubble will be blown away at a breath, and all those who are dependent on it reduced to beggary. The moment is certainly approaching, and a little patience appears to be the only remedy for our present pains and disorders. Let the people prepare for it, the moment will be a scene of confusion, but a few weeks, nay, a few days, will restore a greater equilibrium and more real prosperity than has existed in the country for some years past. A great portion of those splendid paupers, who fly about and fatten on the distresses of the people, will then take their place in the parish workhouse, whilst the industrious labourer will rise into his native and proper importance. Discussions on the subject of reform, would be very well, if they were kept up with a manly dignity, and assertions and resolutions passed, that it was a right oppressively withheld by corrupt means, and not a favour, to be sought with smooth and flattering words. Tell the ministers, that they must concede; and tell them, that if they make a proper and humble concession of their past misdeeds, they may perchance save themselves from an ignominious death, but if they continue their obstinacy, there is no hope for them.

**R. CARDILE.**

*Dorchester Gaol, May 29, 1820.*



## A DIALOGUE IN DORCHESTER GAOL BETWEEN A CLERICAL MAGISTRATE AND A PRISONER.

SCENE—*A Room in the Prison, in which are a prisoner, his wife, and infant, locked up: the massive thundering bolt thrown back; enter keeper and a gentleman.*

**Keeper.**—A magistrate of this county has called to know if you have any complaint to make, Mr. Carlile.

**Clerical Magistrate.**—(*Enters bowing, walks up to the side of the room, leans on the end of a sofa, ogles the prisoner from head to foot, and thus addresses him:*)—I see you are young and hale—quite a young man, Mr. Carlile!

**Prisoner.**—I am under thirty, Sir, and hope to live thirty or forty years longer.

**C. M.**—(*Bowing to Mrs. C.*) This is Mrs. Carlile, I presume? (*ans.*) Yes, Sir. (*Turning to Prisoner*) But those unfortunate opinions of yours, Mr. Carlile!

**Prisoner.** Why unfortunate, Sir? I consider them no further so, than that I have encountered the prejudices of my countrymen.

**C. M.**—The prejudices?

**Prisoner.**—By encountering the prejudices of my countrymen, I have subjected myself to this persecution, and the situation in which you see me; I am persecuted by Christians, and consequently made an enemy to the Christian Religion.

**C. M.**—I am sorry for it; I am a clergyman, and I felt sorry when I first read the account of your prosecution. I presume you are a classical scholar, Mr. Carlile (*quoting some Latin distich which we did not catch.*)

**Prisoner.**—No, Sir, I cannot boast much education or scholarship.

**C. M.**—I see you are allowed books, Mr. Carlile (*walking across the room and opening a quarto Volume of Essays?*) Hume's Essays?

**Prisoner.**—No, Sir, they are Bolingbroke's.

**C. M.**—Ah, Bolingbroke, an unfortunate man, to imbibe such opinions as he did (*looking minutely round the room*) You must not consider me over curious, Mr. Carlile, I have no motive.

*Prisoner.*—There is nothing in the room, nor in my mind, Sir, but what is open to the examination of every individual.

*C. M.*—I should hope not (*returning and leaning on the sofa*) I cannot conceive how any man can reject the sacred writings; I declare when I open them, accidentally, I am lost in admiration of their beauty and sublimity. Look at the 53d chapter of Isaiah which made such an impression on Lord Rochester.

*Prisoner.*—Lord Rochester was no criterion whatever, he was a most immoral character, and his nature was exhausted with debauchery when he sought relief in the Bible, and his mind, of course, imbecile and decayed.

*C. M.*—I admit that Rochester was a most immoral character: but see again the lives of the primitive christians, they are so many proofs of the divinity of the Christian religion.

*Prisoner.*—I do not think so, Sir, if I am to take my information of the early Christians from Gibbon.

*C. M.*—Ah, Gibbon is no guide, he was an unfortunate man, and a great Infidel.

*Prisoner.*—To me, he appears, to have drawn his history of the early Christians, and the rise and progress of Christianity, from the most authentic sources, (*Keeper standing by, biting his lips, taking out his watch, and shewing many signs of impatience to be gone.*)

*C. M.*—Ah, he may—but I hope you have the Holy Scriptures here, Mr. Carlile.

*Prisoner.*—I have two copies of them here, Sir, and I spend a great deal of time in reading them.

*C. M.*—Ah, reading them, but I hope in the proper spirit.

*Prisoner.*—I exercise my reason on them, Sir.

*C. M.*—Certainly it is proper to exercise your reason on them, but—but—but: Good morning to you, Mr. Carlile.

*Prisoner.*—Good morning to you, Sir, (*Exeunt Keeper and Clerical Magistrate; the ponderous bolt replaced, and the Prisoner not yet a Christian.*)



## TO THE EDITOR OF THE REPUBLICAN.

Sir,

The following lines appeared in the Sun newspaper, in the year 1793, on the French decree, "that death is eternal sleep :"—

"Death is eternal sleep, a fine long nap,

"Philosophers, this last of all your schemes,

"Might do, but there's a devil in the gap ;

"Pray is this sleep exempt from dreams?"

AN EMIGRANT.

The following answer appeared in the Courier newspaper, in a day or two after the appearance of the above :—

"Death is eternal sleep, a fine long nap,

"Who says this sleep is not exempt from dreams ?

"Priests, who have set a devil in the gap ;

"And tyrants, to protect their hellish schemes."

As religion, or the belief of a future state, (the one emanating from our fears, the other from our vanity) is a mere matter of opinion. It is mine, that priests have set a devil in the gap, and "that death is eternal sleep, exempt from dreams."

THOS. MOSES.

**ERRATUM.**—An important error occurred in our last number, which, had it been in any thing but a figure, we should not have noticed. In page 151, the reader will find the following observation :— "It is evidently in the power of the reformers of London and its suburbs, to lessen the amount of the revenue to the rate of 300,000l. per annum." The sum is deficient in a cypher, and should have been three millions. It is in some measure open to detection, as the amount of two millions is applied to an abstinence from different articles enumerated just above ; and the latter sum, including spirits, and a gross total, could not be less than 3,000,000l.

## CONTINUATION OF THE EXAMINATION OF THE SPANISH CONSTITUTION.

(Continued from p. 164.)

### CHAP. II.—*On the administration of justice in civil causes.*

ART. 280. No Spaniards can be deprived of the right of terminating their differences by arbitrators chosen by both parties.

ART. 281. The decision of the arbitrators shall be carried into execution if the parties should not have reserved the right of appeal.

ART. 282. The magistrate of every settlement shall discharge the duties of a Reconciling Court; and all persons intending to sue, either in civil matters, or on account of wrongs, must appear before him for the said purpose.

ART. 283. The magistrate, with two honest men named by each party, shall hear the complaint and the reply, shall inform himself thoroughly of the arguments on each side, and consulting the opinions of his associates, shall take such measures as may appear to him best adapted to put an end to the further progress of the litigation, as in fact it shall be terminated, if the parties remain satisfied with this extra-judicial decision.

ART. 284. Without proof that reconciliation has been attempted, no law-suits can be commenced.

ART. 285. In all causes, whatever may be the amounts, there shall be at the most three trials and three judgments definitively pronounced therein. Whenever the third trial is an appeal from two corresponding sentences, the number of judges to decide thereon, must be greater than that on the second hearing, according to the form prescribed by law. They shall also have power of limiting the appeal, after enquiry into the importance of the subject, the nature and character of the different opinions, and determine which of the two sentences shall be carried into execution.

### CHAP. III.—*On the administration of justice in criminal affairs.*

ART. 286. The laws shall regulate the administration of justice, in criminal matters, in such manner that the proceedings shall be concise and pure, so that culprits shall be promptly punished.

ART. 287. No Spaniard can be made a prisoner without summary preceding information on the fact for which he may deserve corporal punishment by the law, and also an order of the judge in writing, which shall be communicated to him at the moment of his arrest.

ART. 288. All persons are bound to obey these orders; all opposition thereto shall be regarded as a serious crime.



ART. 289. Wherever opposition may be attempted, or escape suspected, force may be employed to secure the person.

ART. 290. The person arrested, previous to being placed in gaol, shall be brought before the judge, provided there is nothing to prevent it, to be examined; but if he cannot justify himself, he shall be conducted to gaol, and detained, and the judge shall take his examination within twenty-four hours.

ART. 291. The examination of the arrested person shall not be upon oath, which is not to be taken by any criminal in matters relating to himself or concerning his own acts.

ART. 292. Any delinquent caught in the fact, may be arrested, and any person whatever may arrest and conduct him to the judge. On his appearance in court, or if kept in custody, the proceedings shall be the same as those pointed out in the two preceding articles.

ART. 293. If it should be determined that the arrested person shall be committed to prison, or shall be detained there as prisoner, the reason shall be assigned, and a copy thereof delivered to the governor, to be inserted in his register of prisoners, without which formality the governor shall not receive any person whatever as prisoner, under the most rigid responsibility.

ART. 294. Detention of property is admitted only when proceedings take place against crimes which may be punished by pecuniary fine, and in proportion to its probable extent.

ART. 295. Whoever procures bail shall not be committed to prison in those cases in which the law does not expressly prohibit bail to be taken.

ART. 296. In any state of the proceedings that it may appear the prisoner cannot lawfully receive corporal punishment, he shall be set at liberty on bail.

ART. 297. The prisons shall be so ordered as to secure, and not to punish the prisoners; the governor will keep them in safe custody, and separate those whom the judge may order to have no communication, but never in subterraneous, nor unwholesome dungeons.

ART. 298. The law shall determine the frequency of the inspection of the prisons, and no prisoner whatever, under any pretext, shall avoid appearing thereat.

ART. 299. The judge and the governor, who shall be deficient in attention to the preceding articles, shall be punished as guilty of arbitrary imprisonment, which shall be regarded as a crime in the criminal code.

ART. 300. The cause of his imprisonment, and the name of his accuser, if there shall be one, shall be declared within 24 hours, to the person regarded as guilty.

ART. 301. On taking a confession from the person regarded as

guilty, the whole of the documents and declarations made by the witnesses shall be read to him, also their names, and if he should not know them thereby, whatever information he may require to ascertain who they are, shall be given to him.

ART. 302. The proceeding thenceforward shall be public in the mode and manner which the laws may determine.

ART. 303. Neither torture nor compulsion shall ever be used.

ART. 304. Neither shall confiscation of property be permitted.

ART. 305. No penalty that may be inflicted for whatever crime, can attach, in any manner, to the family of the sufferer, but shall carry its whole effect precisely on the individual who deserves it.

ART. 306. No house belonging to any Spaniard shall be forcibly entered, except in those cases that the law may determine for the good order and safety of the state.

ART. 307. If, at a future period, the Cortes should think it desirable to make a distinction between the judges of the law and the fact, they shall establish the same in such manner as they may think proper.

ART. 308. If, in extraordinary circumstances, the safety of the state should require, in all the monarchy, or in a part of it, the suspension of any of the formalities prescribed in this chapter for the arrest of delinquents, the Cortes have power to decree it for a certain period.

This chapter has made ample provision for the liberty of the subject. No man can be here imprisoned because another man may think that he has published a libel, and thinking so is tolerated in swearing it before a magistrate. We warrant it that we hear nothing in Spain about libels to bring the Cortes into hatred or contempt. The moment this begins, adieu to Spanish liberty. Whoever was the individual, or were the individuals that drew up this Constitution they deserve a monument to their memory in the capital of every country in the world. In Spain there will be no need of an Habeas Corpus Act, much less the suspension of it.

## DIVISION VI.

### *On the interior Government of the Provinces and Towns.*

#### CHAP. I.—*On the Ayuntamientos.\**

ART. 309. For the interior government of the towns, Ayunta-

\* Ayuntamientos. No single word or expression in English will give the proper signification of this word. It embraces the terms and duties, of Corporations, Town Halls, Court Leets, Courts of Conservancy, of Lieutenancies of Counties, and in short, all descriptions of Courts for municipal internal regulations.—TRANSLATOR.



mientos shall be formed, of one or more magistrates, alderman, and the public counsellor, presided over by the chief of police, (corregidor) wherever there is one, and in default of him by the magistrate, or the first appointed of these, if there should be two.

ART. 310. An ayuntamiento shall be established in those settlements that are without it, and in which it is desirable; all those which possess either in themselves or in their liberties, a population of a thousand souls, being required to have it, and a proportionate district shall be assigned it.

ART. 311. The laws shall determine the number of individuals of each rank to compose the ayuntamientos of the towns, with regard to their population.

ART. 312. The magistrates, alderman, and public counsellor, shall be nominated by election in the towns; the alderman, and others who may discharge permanent duties, of whatever description in the ayuntamientos, discontinuing to act.

ART. 313. Every year in the month of December, the citizens of each town shall assemble to elect by a majority of votes, in proportion to its population, the requisite number of electors who may reside in the same town, and are in the exercise of the rights of citizens.

ART. 314. The electors shall, in the same month nominate, by a majority of votes, the magistrate or magistrates, alderman and public counsellor or counsellors, in order that they should commence their functions on the first of January of the following year.

ART. 315. The magistrates and half of the aldermen, shall be changed every year, also the Public Counsellor, where there are two; where there is only one, every year.

ART. 316. Whoever may have discharged any of these offices, is not again eligible for any of them within two years at least, where the population permits it.

ART. 317. To be qualified as a magistrate, alderman, or public counsellor, besides being a citizen in the exercise of his rights, it is necessary to be twenty-five years of age, with at least five years residence in the town. The laws shall determine what other qualifications may be required from these public officers.

ART. 318. No public officer actually employed and nominated by the king, can be eligible as a magistrate, alderman, or public counsellor; the national militia, however, not being included in this regulation.

ART. 319. All these before-mentioned municipal employments shall be public duty, from which no person can be exempt without lawful reason.

ART. 320. There shall be a secretary in every Ayuntamiento, elected by it, by an absolute plurality of votes, and paid from the funds of the district.

ART. 321. To the Ayuntamientos shall be intrusted, in the first place, police regulations for health and convenience.

Secondly, To assist the magistrate in whatever may relate to the safety of the persons and property of the inhabitants, and to the preservation of public order.

Thirdly, The administration and application of the funds belonging to the city, and duties of excise, according to the law and regulations, with the duty of nominating a trustee, under the responsibility of those who appoint him.

Fourthly, To make out a division, and proportion equally the taxes, and forward them to the respective treasury.

Fifthly, To take care of all preparatory schools, and other establishments of education to be paid out of the funds of the district.

Sixthly, To take care of the hospitals, religious houses of charity, foundling hospitals, and other establishments of benevolence under the prescribed regulations.

In the Seventh place, To take care of the construction and repairs of roads, causeways, bridges, and prisons; the forests and plantations of the district, and of all public works of necessity, utility and ornament.

Eighthly, To draw up the municipal regulations of the town, and present them to the Cortes for their approbation, by a provincial deputation, which shall attend them with the necessary information thereon.

Ninthly, To encourage agriculture, industry, and commerce, according to local circumstances of the towns, and whatever may be useful and beneficial to them.

ART. 322. Should public works, or other objects of general utility be desirable, and from the insufficiency of the funds of the Corporation, it should be necessary to resort to excise duties, these latter shall not be laid on, without obtaining the approbation of the Cortes, through the means of the provincial deputation. Should the work, or the proposed object, be urgent, the ayuntamientos may make use of them, in the interval, with the consent of the same deputation, until the receipt of the resolution of the Cortes. These duties of excise shall be administered exactly in the same manner as the corporation funds.

ART. 323. The Corporations shall discharge all these duties, under the inspection of the provincial deputation, to whom they shall every year, give in a certified account of the public funds they have received and applied.

#### CHAP. II.— *On the political government of the Provinces, and the provincial deputations.*

ART. 324. The political government of the provinces, shall reside in the superior chief or governor appointed by the king in each.



ART. 325. There shall be in every province a deputation, styled provincial, for the purpose of promoting its prosperity, and presided in by the superior chief or governor.

ART. 326. This deputation shall be composed of the President, the Intendant, and seven individuals, elected in the mode which shall be pointed out; the Cortes, may at a future period vary this number as they think proper, or as circumstances may require, after the said division of the provinces mentioned in the 11th article.

ART. 327. Half of the provincial deputation shall be renewed every two years; on the first change, the majority retiring, and on the second, the lesser number, and so on successively.

ART. 328. The election of these individuals shall be made by the district electors, on the day following that of appointing deputies to the Cortes, in the same order as the latter are nominated.

ART. 329. At the same time, and in the same manner, three deputies of reserve shall be elected for every deputation.

ART. 330. To be qualified as member of the provincial deputation, it is necessary to be a citizen, in the exercise of his rights, 25 years of age, native or inhabitant of the province, with a residence of at least seven years therein; and to possess a competent income, to appear with decency; no public officers nominated by the King are eligible, as mentioned in the 318th article.

ART. 331. Four years, at least, must elapse after the cessation of his duties, before the same person can be elected a second time.

ART. 332. Whenever the superior chief, or governor, of a province, shall not be able to preside in the deputation, the intendant shall take his place, and in his absence the senior member shall preside.

ART. 333. The deputation shall appoint a secretary, to be paid from the public funds of the province.

ART. 334. The deputation shall keep sessions 90 days at most in every year, at such periods as may be most convenient. The deputations shall assemble in the Peninsula, on the first of March, and beyond sea on the first of June.

ART. 335. It will be the duty of these deputation,  
In the first place, To examine and approve the division, made among the people, of the taxes required from the province.  
Secondly, To take care of the proper application of the public funds of the towns, to examine their accounts, for the purpose, with their favourable report, of receiving the approbation of the superior authority, taking care to observe in every particular, the laws and regulations.  
Thirdly, To take care that ayuntamientos are established in proper places, conformable to the 310th article.  
Fourthly, If new works of general utility to the province, or repairs,

of ancient ones, should be required, to propose to the government the duties of excise that they may think most proper to carry them into execution, for the purpose of obtaining the corresponding sanction of the Cortes.

For the collection of these duties of excise, the deputation, at its own responsibility, shall nominate a trustee, and the accounts of their application, examined by the same, shall be forwarded to the government for inspection, and finally to the Cortes for approval.

Fifthly, To promote the education of youth, conformable to approved plans, to encourage agriculture, industry and trade, and to protect new inventions, in any of these branches.

Sixthly, To inform government of any abuses, they may observe in the administration of the public revenue.

In the Seventh place, To take the census and statistic account of the provinces.

In the Eighth, To take care that pious and charitable establishments obtain their respective objects, submitting to Government the rules that they may think useful, to correct the abuses they may observe.

In the Ninth place, To acquaint the Cortes of the infringements of the constitution which they may observe in the province.

In the Tenth, The deputations of the provinces beyond sea, will vigilantly observe the management, order, and progress of the missions, for the conversion of Indian infidels, whose ministers will give them an account of their proceeding therein, for the purpose of avoiding abuses, all which the deputations will submit to Government.

ART. 336. If any deputation shall abuse the powers it possesses, the king may suspend the members thereof, acquainting the Cortes with the measure, and the ground thereof, for such resolutions as they may think proper. During the suspension of the members, the deputies of reserve shall supply their places.

ART. 337. All members of the ayuntamientos, and provincial deputations, on entering into office, shall take an oath, the former before the chief of police, where there is one, or in default of him, before the senior magistrate; the latter before the superior chief or governor of the province, to protect the political constitution of the Spanish monarchy, observe the laws, be faithful to the king, and religiously fulfil their bounden duties.

## DIVISION VII.

### *On the Taxes.*

ART. 338. The Cortes shall annually establish or approve the public contribution, direct or indirect, general, provincial, or municipal; the ancient ones continuing to be effective until their abolition, or the enactment of others.



ART. 339. The taxes shall be equally divided among all Spaniards, in proportion to their means, without exception or privilege whatever.

ART. 340. The taxes shall be proportioned to the public expences, decreed by the Cortes in all branches.

ART. 341. To enable the Cortes to fix the expences of every branch of the public service, and the revenue, to meet the estimate thereof, as soon as they are assembled, the minister of finance shall present a general schedule of the same, collecting from each secretary of State, a summary of his demand for his respective department.

ART. 342. The same minister of finance shall present with the schedule of the expences, the plan of the taxes necessary to cover the charge thereof.

ART. 343. If any peculiar tax should, in the opinion of the king, appear grievous, and injurious, he shall acquaint the Cortes with the same, by the minister of finance, at the same time suggesting whatever he may deem more convenient to substitute.

ART. 344. The quota of the direct revenue being fixed, the Cortes shall divide it among the provinces, to each according to its wealth, for which purpose the minister of finance shall also present the necessary schedules.

ART. 345. A national treasury shall be established for the management of all description of revenue, appropriated to the public service.

ART. 346. A treasury shall also be established in each province, for the receipt of all funds destined for the public exchequer. These provincials shall correspond with the national treasury, and hold, at the disposal of the latter, the whole of their receipts.

ART. 347. No acquittance shall be admitted in account to the national treasury, unless by order of the king, and countersigned by the minister of finance, in which is expressed the nature of the charge to which it is destined, and the decree of the Cortes authorising the same.

ART. 348. For the purpose of the national treasury's accounts being conducted in a pure and honourable manner, the charge thereon, and the date thereof, should be signed respectively by the tellers of the exchequer, and commissioners of the Public Revenue.

ART. 349. Particular directions shall govern these offices, so that they may fulfil the objects for which they are instituted.

ART. 350. For the examination of all accounts of the public funds, there shall be a superior court of auditor of accounts, which shall be organized by a special law.

ART. 351. The account of the national treasury, which shall include the annual return of the revenue, and its application, as soon

as it may receive the approbation of the Cortes, shall be printed, published, and circulated, among the provisional deputations, and the ayuntamientos.

ART. 352. In the same manner shall be printed, published, and circulated, the accounts rendered by the Secretaries of State, of the expences of their respective departments.

ART. 353. The management of the public revenue shall always be independent of all other authority than that to which it is entrusted.

ART. 354. There shall be no custom-houses, except in the sea-ports, and on the frontiers, but this shall not be carried into effect until the Cortes so determine.

ART. 355. The public debt shall receive the peculiar attention of the Cortes, who will make the greatest exertions for its progressive extinction, and always pay the interest accruing thereon, to those who are entitled to it, regulating whatever may relate to the management of this important branch, both with respect to the duties of excise, which may be established for this purpose, which shall positively be kept independent of the general treasury, and also for establishing separate offices, to keep those accounts.

## DIVISION VIII.

### *On the National Military Force.*

#### CHAP. I.—*On the Troops of the Line.*

ART. 356. There shall be a permanent national force, by sea and land, for the external defence of the state, and the preservation of internal order.

ART. 357. The Cortes shall annually fix the number of troops necessary, according to circumstances, and the most convenient manner of raising them.

ART. 358. The Cortes shall also annually determine the number of vessels of war to be kept in service.

ART. 359. The Cortes shall also determine, by the respective naval and military codes, whatever relates to the discipline, promotion, pay, and all other matter for the good government of the army and navy.

ART. 360. Schools shall be established for military education and instruction in the use of the different arms of the army and navy.

ART. 361. No Spaniard can be exempt from military service whenever he is regularly called on by law.



CHAP. II.—*On the National Militia.*

ART. 362. There shall be formed corps of national militia in each province, consisting of the inhabitants of the same, in proportion to its population and circumstances.

ART. 363. A particular regulation (*ordinanza*) will organize its numbers and special government in all branches.

ART. 364. The service of the militia shall not be permanent, and shall be called for only when circumstances make it necessary.

ART. 365. The king, on any necessary occasion, may dispose of this force within its respective province, but cannot employ it out of its limits, without the authority of the Cortes.

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DIVISION IX.*On the Public Education.*

ART. 366. Preparatory schools shall be established in all the towns of the monarchy, in which children shall be taught to read, write, cast accounts, and the catechism of the Roman Catholic religion, which shall also contain a brief explanation of their civil duties.

ART. 367. There shall also be founded and regulated an adequate number of universities, and other establishments of education that may be thought proper for teaching the sciences, literature, and the fine arts.

ART. 368. The general plan of education shall be uniformly the same in the whole kingdom, all universities and literary establishments, where the ecclesiastical and political sciences are taught, being bound to explain the political constitution of the Spanish monarchy.

ART. 369. There shall be a board of superintendence of education, composed of persons of known intelligence, to whom shall be committed, under the authority of government, the inspection of the public education.

ART. 370. The Cortes shall regulate, by special statutes, whatever may relate to the important object of the public education.

ART. 371. All Spaniards have liberty to write, print, and publish their political ideas, without any necessity for a licence, examination, or approbation, previous to publication, subject to the restrictions and responsibility established by law.

## DIVISION. X.

*On the observance of the Constitution and the mode of proceeding to make alterations therein.*

ART. 372. The Cortes at their first sittings will take into their consideration any violations of the constitution which may have been communicated to them, take measures accordingly, and render effective the responsibility of those who may have committed them.

ART. 373. Every Spaniard has a right of memorial to the Cortes, or the King, to claim the benefits of the observance of the constitution.

ART. 374. All persons whatever in public employment, civil, military, or ecclesiastic, shall take an oath on taking possession of their offices, to defend the constitution, be faithful to the king, and duly serve the trust committed to their charge.

ART. 375. Until eight years elapse after the constitution has been carried into practice, in all its particulars, no alteration, addition, or correction, whatever, can be proposed in any of its details.

ART. 376. To make any alteration, addition, or correction of the constitution, it shall be necessary that the deputies who may have to decree definitively thereon, shall be provided with special powers accordingly.

ART. 377. All proposals for change in any article of the constitution must be made in writing, and be supported and signed by at least twenty deputies.

ART. 378. The proposal of alteration shall be read three times with intervals of six days from one to the other reading, and after the third it shall be discussed whether there is ground for proceeding to debate thereon.

ART. 379. If it is admitted to a debate, it shall be proceeded in under the same formalities and regulations that are prescribed for the formation of the laws, after which it shall be put to the vote whether there is ground for considering it again, in the following general deputation, and for this effect, two thirds of the members present must agree.

ART. 380. The following general deputation, observing all the same formalities, shall declare in either of the two years of its sittings, two thirds of the votes agreeing therein, that there is ground for special powers to make the proposed alterations.



ART. 381. This being declared, it shall be communicated publicly to all the provinces; and according to the time in which this has been done. The Cortes shall determine if the next deputation, or the one immediately succeeding it shall come qualified with the special powers.

ART. 382. These shall proceed from the elective provincial meetings, adding to the usual powers the following clause.

“ They also grant special power and authority to make such alteration in the constitution as mentioned in the decree of the Cortes, in the following tenor (here a copy of the decree) the whole to be regulated by the same constitution. And they become bound to acknowledge and regard as constitutional what they may in consequence establish.”

ART. 383. The proposed alteration shall be again discussed, and if approved by two thirds of the members, it shall become a law of the constitution, and be published as such in the Cortes.

ART. 384. A Committee shall present the decree of alteration to the king, in order that he may command the publication and circulation of the same, among all the public authorities and inhabitants of the monarchy.

Signed by the Deputies.

*Cadiz, 18th of March, 1812.*

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I have found nothing in these last chapters that required individual notice or explanation. In fact the whole frame of the constitution is so simple, that he who runs might read it. I have neglected to notice one circumstance in its proper place, namely, that any individual who fills an office by the appointment of the king cannot sit as a member of the Cortes. This is an important provision if no Lord Grenville should be found in Spain to propose its repeal. The same provision was made in this country soon after the revolution, but it was soon found an obstacle to the working of corruption, and the above mentioned Lord proposed and carried a law which repealed it, by enabling persons who accepted an office, to be re-elected as members of the House of Commons. The representation of Spain is placed on a self-renovating basis, any little circumstance, that might be found injurious or impracticable, will speedily be remedied. The system of public education is of

the greatest importance, but the uniformity of opinion can never be accomplished.

The day, we trust is not far distant, when every society of men, who lay claim to civilization, shall consider the education of every human being among them as an essential duty to the welfare of the whole. Some of our English Legislators must blush for themselves, when they read the Spanish Constitution. We mean those who have argued the necessity of keeping the peasantry in a state of ignorance for the defence of the country. An ignorant peasantry might best answer the purpose of a corrupt government, but true courage in a militia will arise from a love of country and a true sense of the benefits and protection it derives from the law. The militia of the country should embrace every man capable of bearing arms, and instead of supporting a standing army by taxation, and taxation by a standing army, let the militia perform the necessary military duties in their several counties. Thus we should always be ready to repel any invasion or aggression on our rights and properties, without the expence of an idle standing army. As for foreign territory, we are of opinion that we should do better without it than with it. It is a burthen only on the mother country. Let every community of men govern themselves. This measure would greatly tend to put an end to war and all its destructive miseries. Trade and commerce would flourish, and what we lost through one channel, we should double in gain in another. It is high time for societies of men to return to something like a natural and rational state, otherwise, we shall find that those islands and colonies over which the king's of Europe have dominion, will in their turn become our masters. There is no era in history that we can look back to for example, societies are beginning to form themselves of a new race of beings intelligent and rational, and the old systems and customs will no longer suffice to control them. Should Spain in her present state, so far forget herself, as to attempt to controul her former provinces of South America, she will destroy the fairest fruits of her revolution. The inhabitants of South America have shewn themselves worthy to govern themselves, and it is to be hoped that they will soon be governed by their own representatives. The Brazilian monarchy will soon become obscure or extinguished by the splendour of the Republics that will surround it. Hasten the day when the whole earth shall live in concord as one vast republic.

EDITOR.



CONTINUATION OF REPLY TO THE REV. THOS.  
HARTWELL HORNE'S PAMPHLET, ENTITLED,  
"DEISM REFUTED," &c.—From p. 180:

I have now done with the book of Genesis, which is also called the first book of Moses, but I think the reader must have met with enough to convince him, that even if such a person as Moses existed (of which I doubt) he could not have been the author of Genesis. The circumstances which support my assertion are briefly these. The Jews do not at present, nor have not at any time, on record, used the names of the antideluvians, although, from Abraham downwards, the names mentioned in Genesis are very common amongst them: this is an argument of Paine's against the antiquity of the Book of Genesis, and that its contents were not known to them until after the Babylonish captivity. The mention of the names of two cities Dan and Hebron, in Genesis, when we have the origin of both those cities by this name in the Book of Judges, and the mention of the kings of Israel, when Moses established a system of government quite different to monarchy, are all so many proofs that Genesis was not written by Moses. The reason that the Jew and Christian stickle to Moses is, to support the inspiration of the writing. Take away Moses, as the author, and the fraud is discovered at once. It then stands in the position in which I have placed it, namely, that it is a bad compilation of traditionary tales, which some imposter has put together to complete a history of what has happened on the earth from its first formation. We have seen that the tales of Abraham and Joseph were by no means confined to the Jews, neither will I believe, that they were among the ancestors of the Jews. From all authentic history (I mean such history as is supported by different known authors) the Jews appear to have been very contemptible both in numbers and in extent of territory. When Alexander, the Macedonian, went into Persia, he passed them by as a people too contemptible for his notice, although we are told, that he was diverted from molesting them by super-natural means. The account of the creation, which Genesis, as a matter of course, commences with, is quite exploded by the known laws of Astronomy. The account of the general deluge has been shown to be a

physical impossibility. The tower of Babel, and the creation of the sudden diversity of languages, is ridiculous. Lot's wife becoming a pillar of salt is also a ridiculous fable. Jacob's ladder might have answered very well when there was a chrystal sky for it to rest against, and on the same ground, the windows of heaven for letting down the rain. All the apparitions, all the dreams and visions, and all the supposed promises and prophecies, I hold to be equally ridiculous and fabulous; and lastly, what should have come first, the surgical operation on Adam, or making of Eve out of one of his ribs, are altogether sufficient to shew, that the book is truly ridiculous, and that it cannot be gravely commented upon. The ridiculous must be met with ridicule, and the obsceneties with shame and reproach.

I now begin with the Book of Exodus, which is also called the second Book of Moses; that it was not written by Moses, I doubt not but we shall find as good a proof, as we found in Genesis. I should notice that the titles of those books have no particular meaning, further than being expressive of the chief object contained in them: thus Genesis signifies generation or creation, and Exodus signifies a going or coming out, indicative of the Israelites coming out of Egypt. Commentators on the Bible have asserted, that the Scriptures originally did not bear those titles, but that on the first compilation of those fabulous tales, they were amalgamated without any divisions, or distinctions, by books, chapters, or verses. I proceed with the first chapter of Exodus.

"Now these are the names of the children of Israel, which came into Egypt: every man and his household came with Jacob. Reuben, Siméon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, Napthali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.—But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the



Egyptians made the children of Israel to serve with rigour : and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field ; all their service, wherein they made them serve, was with rigour. And the King of Egypt spake to the Hebrew midwives, of which the name of one was Shiphrah, and the name of the other Puah : and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools ; if it be a son, then ye shall kill him ; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive ? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women ; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt with the midwives ; and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

This chapter commences with a repetition of the names of the children of Jacob, and I would appeal to any impartial reader to say, whether, if the Pentateuch, or any two books out of the five which are called the Books of Moses, where wholly written by the same person, they would so abound with repetitions ; what need have we on reading on from Genesis to be told again, what were the names of the sons of Jacob ? We now skip over a period of three hundred years from the death of Joseph to the time that the Egyptians were alarmed at the increasing number of the Israelites, and endeavoured to restrain their growth and strength by a severe bondage and excessive labour ; if any one will believe that the Israelites within 400 years outnumbered the whole of the inhabitants of Egypt, I take the longest period of 400 years, because chronologists and commentators, the better to reconcile the difficulties and contradictions which the Bible presents to them, have made the 400 years to commence with the feigned promise to Abraham, that he should possess the land of Canaan by his posterity, and say that the Israelites were not in Egypt above 250 years, this latter time makes it still more improbable, nay impossible, that the Israelites should have left Egypt with 600,000 fighting men. Would not common prudence have rather dictated to Pharaoh the propriety of conciliating the Israelites, instead of oppressing them, when it must have been visible to the Israelites, as well as to the Egyptians,

if they really were the greater number. We are told in this chapter, that Pharaoh made the Israelites build him treasure cities, Pithom and Raamses; now in the 47th chapter of Genesis we were informed, that Ramases, which is the same as Raamses, was the capital of the land of Goshen, and allotted to the Israelites to dwell in, besides, does it appear at all probable, that Pharaoh would build a treasure city in the midst of a numerous and disaffected people, of whom he expresses a fear that they will join his enemies. We are further told, that the bondage of the Israelites was kept up with excessive rigour. If those are not improbabilities and contradictions, I know not what should bear that title. In respect to the Egyptians keeping the Israelites in a state of bondage, it can be accounted for but in one way, of which we have an existing example, that all the Egyptians must have been trained to the use of arms, whilst the Israelites were unarmed and unorganized. It would then be very similar to our modern Pharaohs, Sidmouth, Castlereagh, and Canning, and those Egyptians which compose our present standing army. The circumstance of Pharaoh speaking to the Hebrew midwives is particularly deserving of notice. It appears that there were but two midwives to 600,000 women, for it is not too much to suppose that every one of those fighting Israelites had a wife each of them; and some of the Bible commentators have allowed them two or three, by way of accounting for the rapid increase of the children of Israel: we are even favoured with the names of those two midwives. The reader can amuse himself by turning to the chapter, as it really needs no comment: he will observe, that the midwives refused to obey the order of Pharaoh to destroy the Hebrew male children, and made a pretence that the Hebrew women had very little need of their assistance; and because they deceived Pharaoh, we are told, that God built houses for the midwives. The Jewish Deity is here brought quite on a level with Pharaoh, and the reader has no alternative to suppose; but that he was some earthly chieftain, who could build houses for those who opposed his rival: it should be also noticed, that Pharaoh was no more than a name attached to those who held the office of king in Egypt, the true interpretation of which is a crocodile. The crocodile was worshipped by the Egyptians as a deity, therefore their kings assumed the title of Pharaoh, no doubt, that adoration might be paid to them. The last verse of this chapter contains an order still more extraordinary. "Pharaoh charged all his people, saying, Every son that is born ye shall cast into the



river, and every daughter ye shall save alive." This order is not confined to the destruction of the male children of the Israelites, but extends to the Egyptians also. The story we find in the New Testament about Herod's making a similar order, might be supposed to be the counterpart of this fable. It resembles also the fabulous tales we have about a race of Amazons, who sought their husbands from their captives and neighbouring countries, and destroyed all their male children. We are now approaching some of the beauties of the Bible, and how it is possible that any human being who lays claim to rationality, can believe such tales to have been facts I am at a loss to conceive. I proceed to the second chapter.

"And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein: and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river: and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he espied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock,

And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, Where is he? Why is it that ye have left the man? Call him that he may eat bread. And Moses was content to dwell with the man; and he gave Moses, Zipporah his daughter. And she bare him a son, and he called his name Gershom; for he said, I have been a stranger in a strange land. And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect to them."

I would have the reader mark the stupid manner in which this tale commences, which introduces Moses to us. "And there went a man of the house of Levi and took to wife a daughter of Levi." We are not told where the man went, what was his name, nor any particular, that was necessary to begin a tale which arises into such importance in Bible history. The story of Moses being found by Pharaoh's daughter, is but an alteration of the traditionary tale of Ulysses being found by Nausicaa, daughter of Alcinous, king of the Phœcians, in company with her maidens, employed at the sea side in washing of clothes, as we find related in Homer's Odyssey. The word Moses signifies *being taken from the water*, which corroborates what I have before advanced, that the names mentioned in the early part of the Bible are not real names, but fictitious and significant of the characters described under them. We have also in this chapter a strong justification of assassination, or the propriety of slaying a tyrant. It is surprising that some of our jesuitical editors of Journals should affect so much horror at the idea of assassination, in what they call a Christian land, when almost every book of the Bible shews us the example, and we are led to infer, that both the Jewish and Christian deities have at all times given it their sanction. Moses is here said to have slain an Egyptian, not from any cause or quarrel of his own, but because he saw him maltreating an Israelite. Surely there is much less excuse for Moses, than if the Israelite had slain him himself. The manner of Moses' flying into Midian and getting a wife is a repetition of the old tale about Isaac and Rebekah and Jacob and Rachel. The word, Reuel, the supposed father-in-law of Moses, has



no other meaning than a priest, and is not the proper name of a man. According to the conclusion of this chapter, we must infer, that the Bible God had forgotten his favourite people, because we are told, "that their cry came up unto God, and he remembered his promise unto Abraham, Isaac, and Jacob, and looked upon the children of Israel and had respect unto them." A changing and capricious God! How different is the God of Nature!

I proceed to the third chapter.

"Now Moses kept the flock of Jethro, his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, what is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent

me unto you : this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : and I have said, I will bring you up out of the afflictions of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, the Lord God of the Hebrews hath met us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go. And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty : but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters ; and ye shall spoil the Egyptians."

In the very first verse of this chapter, we have a new name for the father-in-law of Moses, he is here called, Jethro : in the last chapter, he was called Reuel, in other parts of the Bible, we shall find him called Raguel. All very proper, cries the Priest, no contradiction, because Jethro was his proper name, and Reuel signified, that he was a Priest ; and Raguel has the same meaning as Reuel. As clear as can be you see. We shall meet with Parson Jethro again, by and by, and shall then perhaps have a word or two more to say of him.

In the second verse of this chapter, we are told, that the Angel of the Lord appeared unto Moses in a bush, which burned with fire, and was not consumed : in the fourth verse, we find a contradiction to the second, and are told, that it was God himself who appeared in the midst of the bush, and played at BO PEEP with Moses. Really this is almost as bad as shutting the Jewish Deity up in a box of Shittim Wood ! The reason that the Pentateuch is ascribed to Moses as the author, is, that no other person could be supposed capable of narrating all those *bush visits* of the Deity, and that whilst Moses was in the habit of seeing and conversing with this Jewish God, he received all the particulars of the creation, the deluge, and all those amusing stories in the book of Genesis, with instructions, that he should write them as a revelation, and a me-



mento of him, the true God. This is the only ground, that the Jew or Christian have for believing the authenticity of those books, and a more rotten foundation can scarcely be conceived. Almost every chapter proves to us, that Moses could not have been the author, even admitting the history narrated to be true, but when it is clear, that the whole of these tales are borrowed traditions from other nations, and like some of our modern provincial tales, related in every town and district, as having happened there only, with some little variation as to names, no one rational being can for a moment allow himself to be duped with a belief, that what he reads in the Bible can be true: but here, if we only reject Moses as the author, the whole mass of absurdity falls with him. I have no hesitation in saying, that of all the sacred books that have been imposed upon mankind, the Bible is by far the most preposterous. The pretensions of Mahomet are moderate, when compared with those of different persons in the Bible. He found it necessary to practise some little frauds, but his chief motive was evidently to bring his countrymen to the worship of One God. Mahomet never pretended to have seen God, or that God came upon earth to see him, he amuses us with a story of a flight that he took to Heaven, on a White Charger, and tells us that he felt the finger of God on his shoulder; but he has not like Moses made him hop from hill to hill, and bush to bush, and shut him up in a cage like a bird. I shall make one observation further, and then proceed with the tale of Moses and his God. They are but few of mankind, but what have believed in the existence and occasional appearance of spiritual beings—beings that could render themselves visible or invisible at pleasure, and take what shape they pleased, we find even in our periodical journals of the present day, old tales of this kind revived, and new ones invented, just as if it were for the benefit of mankind, that the fraud should succeed and be perpetuated: even literary men of the present day, are weak enough, or base enough, to wink at the imposture. I hazard the assertion, and I challenge proof to the contrary, that there never was, that there is not, and that there will never be any thing spiritual in nature, by which I include the universe. God is not a spirit, as has been falsely asserted, every expression of the kind, every pretence of seeing him, has been a fiction. God is nature, and nature is God. When we contemplate and admire the works of nature, we contemplate and venerate God. It may be demanded, that I explain what nature is? I cannot, further,

than to say, that it is the cause which keeps matter in perpetual motion, and makes it subject to continual change. All matter is continually going through a process of composition and decomposition. Nature is the perfection of chemistry. I by no means despair, that the workings of nature are beyond the reach of the knowledge of man. Science is as yet in its infancy. It has been opposed in all ages by impostors, and priests, and tyrants, the uniform enemies of mankind. If any one will say to me, there is a spiritual being above nature, I say tell me where it is, how it is to be known. Shew me its power distinct from nature, and I will believe. Until then, I reject all that is set above nature.

This tale of God's visiting Moses, is very badly narrated, we are told, that God said unto Moses, "this shall be a token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain," should we not read "thou shalt serve *me* upon this mountain." The very next verse contains a gross absurdity, and places Moses in rather a curious point of view. Moses demands the name of God, that when he goes to the Israelites, he might have some means of distinguishing him from his fellows, or other Gods. Here is a proof, that Moses, or rather, the compiler or author of this tale, could have no idea of a spiritual and omnipotent being as God. The answer which this God is made to give to Moses, is as ridiculous as the question put to him. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." A very sublime name say our priestly commentators. But really if we attach the real merit to the words, it is such an answer as every fool and every knave might give, without exposing himself to contradiction. The expression is put into a false tense, it stands in the Hebrew, I WILL BE, THAT I WILL BE, which is still more ridiculous. What a fine specimen we have of the character of the Jewish Deity, at the close of this chapter. He first tells Moses to go to Pharaoh with a lie in his mouth, then promises Moses that Pharaoh shall refuse his request, that he (the Jewish Deity) might have an opportunity of displaying his cruel powers, and, lastly, instructs the Israelites to plunder the Egyptians as much as possible. Still this religion boasts of its morality! This Book merits the title of a Primer, to instruct mankind in vice and wickedness.

I proceed with the fourth chapter:—

"And Moses answered and said, but, behold, they will not believe



me, nor hearken unto my voice: for they will say, the Lord hath not appeared unto thee. And the Lord said unto him, what is that in thine hand? And he said, a rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it. And the Lord said unto Moses, put forth thine hand, and take it by the tail. And, he put forth his hand and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said furthermore unto him, put now thine hand into thy bosom. And he put his hand in his bosom: and when he took it out, behold his hand was leprous as snow. And he said, put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon dry land. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs. And Moses wept and returned to Jethro his father-in-law, and said unto him, let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, go in peace. And the Lord said unto Moses in Midian, go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt, and Moses took the rod of God in his hand. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born. And I

say unto thee. Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born. And it came to pass by the way in the inn, that the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."

According to the commencement of this chapter, Moses is rather sceptical, and his God is obliged to practice a few legerdemain tricks to fill him with sufficient faith to fulfil his mission to the Israelites. Before I make any observation on Moses' rod, I will give to the reader Adam Clarke's commentary on this very part of the chapter:—"From the story of "Moses' rod, the heathens have invented the fables of the "*Thyrsus* of Bacchus, and the *Caduceus* of Mercury. Cicero reckons five *Bacchuses*, one of which, according to "Orpheus, was born of the river *Nile*; but according to the "common opinion, he was born on the banks of that river. "Bacchus is expressly said to have been *exposed on the river* "Nile, hence he is called Nilus, both by *Diodorus* and *Macrobius*; and in the hymns of Orpheus, he is named *Myses*, "because he was *drawn out of the water*. He is represented "by the poets, as being *very beautiful*, and an *illustrious* "warrior; they report him to have overrun *all Arabia* with "a *numerous army both of men and women*. He is said "also to have been an eminent *lawgiver*, and to have written "his laws on *two tables*. He always carried in his hand the "*thyrsus*, a rod wreathed with *serpents*, and by which he is "reported to have wrought *many miracles*. Any person "acquainted with the birth and exploits of the poetic Bacchus, will at once perceive them to be all borrowed from "the life and acts of Moses, as recorded in the Pentateuch; "and it would be losing time to shew the parallel, by quoting "passages from the book of Exodus." (May we not reverse it Doctor, and say, that the tale of Moses is borrowed from that



of Bacchus? The antiquity of Orpheus is unknown, he was much older than the Bible chronologists have made Moses.)

“The *caducæus*, or rod of mercury, is well known in poetic fables. It is another copy of the rod of Moses.” (Where is your proof Doctor?) “He also is reported to have wrought a multitude of *miracles by this rod*, and particularly, he is said to *kill and make alive*, to send souls to the invisible world, and bring them back from thence. *Homer* represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his.” Now Mr. Doctor, we have every proof that can be wished, that *Homer* lived some centuries before the Pentateuch was compiled. The time of the birth and life of *Homer* is not precisely known, but from contingent circumstances, chronologists place him about 900 years before the Christian era, he might have lived some centuries before that, for what we know. The return of the Jews from the Babylonish captivity, or such few of them as were willing to return, took place about 536 years before the Christian era, and we have not the slightest proof, that the Pentateuch existed before this time. It is generally thought, that *Ezra* or *Esdras*, and *Nehemiah* composed it either during their captivity or immediately after their return, for the purpose of keeping the Jews together in the neighbourhood of Jerusalem. We shall see further proof of this by and by. The Jews made but a poor figure in history, until, they became a Roman province, they then flourished as all other parts of the Roman Empire did.

I shall pass over the changing of the rod into a serpent, as I feel assured, that none of my readers will stand in need of being told that it is all a fable. The next object that presents itself to our view is, that whilst Moses is journeying towards Egypt, the Lord way lays him in the Inn, and attempts to kill him, for what cause or purpose we are not told, thus the story is introduced, and thus it finishes. What an idea to form of an omnipotent being! that he should lurk about an Inn to destroy a man, whom he had prevailed on to journey with his own errand. I can say nothing more on this verse, than that it is contemptible. The next subject is a private quarrel between Moses and his wife, about the circumcision of their son, when she, like a true scold, applies some uncouth words to him. The chapter concludes with noticing, that the Lord appeared unto Aaron also, and sent him to meet Moses, and that after they had concerted together a little, they went to the children of Israel, told them all that had happened, and

found them less sceptical, than Moses had expected. Nothing can be more ridiculous, than the appearance of the Bible as an history, half a dozen different tales are related in succession, without any connection whatever.

I proceed with the fifth chapter :—

“ And afterward Moses and Aaron went in, and told Pharaoh, thus saith the Lord God of Israel, let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, the God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the King of Egypt said unto them, wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, behold, the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, ye are idle, ye are idle: therefore ye say, let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, ye shall not diminish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, the Lord look upon you, and



judge; because ye have made our saviour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

There is but little in this chapter that is worthy notice. Moses and Aaron communicate their message to Pharaoh. Pharaoh treats their God, and them too, with contempt, charges the Israelites with idleness, and imposes new burthens on them. They have not only to do their former work, but to find all the raw material themselves. The people murmur, first to Pharaoh, then to Moses, and Aaron, and lastly Moses murmurs unto his God, and challenges him with deceit and an inefficiency to perform what he had promised. Thus endeth the chapter.

I proceed with the sixth chapter:—

"Then the Lord said unto Moses, now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord. And Moses spake so unto the children of Israel: but they harkened not unto Moses for anguish of spirit, and for cruel bondage. And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, behold, the children of Israel have not harkened unto me; how then shall Pharaoh

hear me, who am of uncircumcised lips? And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. These be the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their generation; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni, and Shimi, according to their families. And the sons of Kohath; Amram and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahali and Mushi; these are the families of Levi according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zithri. And the sons of Uzziel; Mishaël, and Elzaphan, and Zithri. And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. These are that Aaron and Moses, to whom the Lord said, bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt; these are that Moses and Aaron. And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the Lord, behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?"

*(To be Continued.)*